

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE CHURCHES."

GARDINER ROBINS, EDITOR.

SATURDAY, NOVEMBER 22, 1828.

VOLUME V...NO. 44.

CONDITIONS.

The Christian Secretary is published every Saturday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing; if not, an addition of 50 cents, except where there is a special agreement otherwise.—*Postage paid by subscribers.*

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

A discount of twelve and a half per cent, will be made to Agents who receive and pay for eight or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

No paper will be stopped except at the direction of the publisher, until notice is given, and arrearages paid.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary.—*Post Paid.*

Extract from Rev. Mr. Manly's Sermon in the Baptist Preacher, for Nov. We should have given this extract last week, but for the delay of the package of Sermons from Boston, until it was too late. We think that those who read, and do not have access to the Preacher, will not require of us an apology for the length of the extract.

The resurrection of the Lord Jesus furnishes evidence of his true and proper divinity. To judge the world, seems to be the peculiar prerogative of God. When the act of judgment implies the accountability of the subjects to judge, and a right in him by virtue of that accountability to award their final destinies, this act cannot be attributed without blasphemy to a creature. Yet it is before the judgment seat of Christ, that all must stand.

He assumes to himself the right of Superior Judge in the solemn transactions of the last day. In the same human body in which he appeared on earth, even in the form of the "man" Christ Jesus, will God judge the world, "whereof he hath given assurance unto all men in that he hath raised him from the dead." His resurrection assures us that He will judge the world as its rightful Lord, which act of judgment evinces His divinity.

He certainly was understood while on earth to claim the dignity of the God-head, and to think it not robbery to be counted equal with God. The Jews so understood him when he called himself the Son of God. His disciples paid divine worship and adoration to him both before and after his resurrection. This he knew, yet gives no sign of disapprobation; which is inconsistent with the idea of his being even a *good man*. So far from disapproving, he asserts to the Jews his power of quickening whom he will, and his right to receive equal honours with the Father. At the same time his deportment, as a man, among his disciples was so unassuming that he ministered to them in menial offices; and his abhorrence of idolatry so great that he taught even Satan, that remediless apostate, the supreme obligation of worshiping and serving God alone. In what other light can such conduct be viewed, than that it is the assertion of a right to be considered as God? Now, that he should be raised from the dead, which nothing short of Divine power could accomplish, confirms his claim. It is the broad seal of divine approbation given to one who had complacently received the honours due only to God, and who, if not really worthy of them, must have been one of the vilest of mankind. The power of God only can raise the dead; and the resurrection of Jesus is especially referred to God as a divine act. Yet in very unequivocal terms the Lord and his Apostles speak of the power and act as his own. He rose from the dead by his own power, and this was the power of God:—The inference is that which prompted the joyful, adoring exclamation of Thomas, when he identified his risen Saviour, "My Lord and my God."—He was declared to be the Son of God with power, by his resurrection from the dead.

The Saviour's rising from the dead evinces the divine approbation and acceptance of his obedience and sacrifice. The Scriptures, both of the Old and New Testaments, abound in various proofs and illustrations of the vicarious nature of the sufferings of Christ. It was the doctrine principally taught in all the sacrificial ceremonies;—it was the subject of many prophecies, as in Isaiah lxx. 8—12. Dan. ix. 26; and it was matter of his own frequent and explicit declarations, John iii. 16, vi. 51, xiii. 32. To the same point also was the testimony of John the Baptist, John i. 29; and even the tongue of the impious Caiaphas was guided, in conformity with the tenor of holy Scripture, to prophesy that he should die for

the nation. Under these circumstances, to be raised from the dead seems to carry an unequivocal token that the character he assumed, both in life and death, was pleasing to the Almighty: And if it does not, then, with reverence it be spoken, the holy God has lent his aid, and wrought a stupendous series of miracles to sanction an impostor and confirm a lie. The resurrection of Jesus openly proclaims, as by the trump of God, that the law had been magnified and made honourable,—that the great satisfaction had been rendered,—sin had been condemned and put away,—death subdued,—the grave opened,—hell spoiled and vanquished,—and the doors of heaven wide opened for the entrance of all who believe in him. How glorious the truths which cluster on this single fact!

Herein also is contained the evidence of our own justification and acceptance through Christ. As he was "delivered for our offences," he was "raised again for our justification." His death and burial was his delivery into prison as the surety of our debt; his resurrection was his discharge, and proclaimed the payment of that debt, and our discharge in him. We are justified by faith; but had he not risen we should have no ground, even according to his own declarations, to believe on him. A dead Saviour is no Saviour. And if Christ be not raised even faith is vain; "we are yet in our sins." Hence the Apostle lays peculiar emphasis on the resurrection of Christ, as connected with justification. "Who he is that condemns? It is Christ that died; yea, rather that is risen again."

The doctrine of our Lord's resurrection contains in it virtually that of the quickening and regeneration of his people. If by grace the souls of men, dead in trespasses and in sins, are brought into new spiritual life, the resurrection of Jesus supplies a model or pattern of the heavenly work,—It is "like as Christ was raised up from the dead." It requires for this work the same exertion of Almighty power as that "which he wrought in Christ when he raised him from the dead." It is the spiritual application of this truth to the human mind which constitutes the moral power employed in regeneration,—to be born again to "know the fellowship of Christ's sufferings, and the power of his resurrection." The influence, indeed, of this truth on the state of grace is carried still further in the expressive representations of Scripture:—The children of God, by virtue of that vital union to Christ for which grace provides, have "been quickened together with Christ," and have been "raised up together to a seat in heavenly places." When God raised his Son from the dead, who had died as the surety and ransom of his people, the great transaction was past, on which their new life and enjoyments depended; and He who sees the end from the beginning, considers their salvation as complete in Christ, looks on them as raised up in him, their lives "hid with Christ in God."—How divine the savor which the doctrine diffuses in this light! How peculiarly forcible and consolatory as delivered by the witnesses of the resurrection of the Lord Jesus!

We cannot avoid the conclusion, that in representing this sublime subject in all its bearings and connexions, the Apostles had reference to the observance of the Lord's day, and the ordinance of baptism. The moral law, for a reason therein stated, consecrated one day in seven to sacred rest and devotion; and on this provision rests the general obligation thus to devote that proportion of our time. But the choice of the particular day seems to have been determined, at different periods, by particular events: by the close of the work of creation,—by the delivery of the tribes from Egyptian bondage,—and by the more glorious delivery of all saints from the bondage of death and the grave in the resurrection of Christ. This event consecrated the day on which it occurred—the first day of the Jewish week, to Christian worship. From that period it was regularly observed by the first Christians; and, among them, soon superseded the Jewish Sabbath of the seventh day. We cannot but think, therefore, that the institution thus renewed and enforced by new and peculiarly interesting sanctions, must have been the subject of frequent illustration and remark, among those who "gave witness to the resurrection of the Lord Jesus."

It is clear from different passages in the Epistles, as in Rom. vi. 3—5, Col. ii. 12, that the ordinance of baptism had distinct and immediate reference to the resurrection of Christ. In settling the order of the Church, the Lord was pleased to establish two ordinances of universal and

perpetual obligation,—baptism, and the Lord's supper. Both these, it is worthy of notice, relate to one event,—the death of Christ: the one, a memorial of the sufferings which caused his death; the other, of his burial and resurrection, which were consequent upon it. This is the grand pillar of the Christian system. And it would seem fit, that it should be brought out in bold relief in all the delineations of the order and constitution of the church. In the civil jurisprudence of the Jews, the testimony of two men was sufficient to establish any fact, even the most solemn contemplated by the law. God also has placed in the church *His two* standing witnesses, to testify to the death of His Son: and "if we receive the witness of men, the witness of God is greater." Baptism, in particular, is the emblematic representation, sketched by the divine hand, and hung up within His church in perpetual testimony and memorial of the burial and resurrection of the Lord. So remarkable a memento and ornament could not have been passed unnoticed and unexplained by the original builders of God's spiritual house.

The resurrection of the Lord Jesus includes the final triumph over death of all His people, and their possession of heaven. The resurrection of the dead was taught by him, in those majestic words, "I am the resurrection and the life," which he verified at the time of uttering them, by an exertion of his power. But his own resurrection, in a real human body, whose identity was determined by "many infallible signs," rendered that certain in fact which had before been declared possible in theory. He exhibited himself, in various methods, to their senses, as truly a man after his resurrection, as before his death; and thereby proved, as by experiment, that man may be raised from the dead. But the Lord rose not merely to bring "life and immortality to light," but to accomplish and secure these blessings for his people. Rising from the dead, he "became the first-fruits of them that slept." The first-fruits create an expectation of the harvest. The presenting of them consecrated the whole. The Apostle Paul evinces the certainty of the resurrection of "them that sleep in Jesus," by the fact that Jesus "died and rose again";—that these are so inseparably connected that the belief of one involves the belief of the other. "If we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him." This consolatory truth is ascertained to us in Scripture by the indwelling of the Spirit of God. The Spirit dwelling in the bodies of the saints was the same that raised up Jesus, and on that account would quicken and raise their mortal bodies also. The representative relation between Christ and his people is like that between Adam and his posterity. As, therefore, in Adam all die, with the same certainty, and according to the same representative law, will all in Christ be made alive. Faith establishes a vital connexion between Christ and the saints, of so intimate and peculiar a character, that they become a part of himself. He is the head, they are his body, and members in particular. His rising from the dead, therefore, his triumph over the grave, and possession of heaven, were, in effect, theirs also in him: they live because he lives, and "heaven can't be full which holds the head, 'till every member's present there." Here it is that death is sure to be "swallowed up in victory." The sorrows of survivors for them who "sleep in Jesus" were alleviated by joyous hope: and when they came to die, in taking their walk with their heavenly Shepherd down to the entrance of "the valley and shadow of death," the eye of each, overlooking all the dismal objects which fill up the interval, penetrated "through" it, and fixed on the bright summit of the heavenly hill beyond.

3. The manner and effect of his preaching is described to have been "with great power." This expression may refer, to the courage which animated all their testimony. The Apostles, after the resurrection of their Lord, were strengthened by a holy daring so unassuming, yet so immovable, that the annals of heroism cannot furnish a parallel. Courage is usually supported by violent angry passions, by the prospect of fame, power, wealth, or by the idea of self-defence. But with them none of these motives could operate. Their religion obliged them to be gentle toward all men;—they had no other prospect before them in this life, but ignominy, suffering in all its forms, and death at last;—and they were well resolved to use no method of defending themselves, but to submit to the pow-

ers that be, without resistance. They were to be brought before the very men who had crucified their Lord. Their acquittal, therefore would be to confirm the very doctrine which their judges had taken such pains to crush;—it would be to fix on those judges the guilt of the most impious lie ever invented, and of the foulest murder which human hands can commit. To stand with boldness under such circumstances, and amid the pomp and ceremonies of the temple, surrounded by the splendour and power of a court, must have given to their testimony a sublimity and effect which carried with it "great power."

The expression may refer to their earnestness; produced by a sense of the importance and certainty of the fact to which they testified. If the views just expressed of the scheme of truths comprehended in the resurrection of Jesus be correct, where, among all possible stimulants, can any thing be found so suited to rouse and engage the slumbering energies of the mind? Nothing more elevated, more sublime and important can ever be conceived of. And if energy depend on an assurance of truth and certainty, that which animated and sustained their testimony is of the highest degree. To be convinced of this, let us for a moment take a view of the circumstances in which they were placed, with regard to this fact. They had known the Saviour intimately for three years, and had had their attention particularly turned to the identity of his person, by a thousand touching circumstances and wonderful events, so that it seems impossible they could mistake another for him. They saw him apprehended from among them, and never lost sight of him until his body was deposited in the sepulchre. They saw him expire, and observed the soldiers omit to break his legs under the conviction he was already dead—and if this had not been sufficient to convince them, yet when they saw the blood and water issue from his wounded side, (an evidence that the pericardium had been harboured) that he really was dead. The sepulchre in which the body was laid, they knew had been closed and sealed, and guarded by a strong detachment of Roman soldiers, selected for the express purpose of preventing the disappearance of the body. After the third day, it could not be produced. They certainly knew that they had not taken it away, and with equal certainty almost, must they have known that neither the guard, nor the Priests, nor any of his enemies would take it away; since this would have manifestly tended to prove that doctrine to be true, which they were labouring to prove an imposture. They saw that the only account of the event, besides their own, carried in it its own refutation; and that within eight years it could be openly published and recorded as perjury, and the authors pointed out in the very place of their residence, *no man contradicting*.

Their own account, they must have felt, was not made up of romantic anticipations, and the welcome illusions of excited imaginations, but was *forced* upon them after the event by evidence which they could not resist. That they did not expect him to arise, is evident from the preparations made at great expense to embalm the body, and the unaffected astonishment and unbelief excited by the first reports of his resurrection. Every motive of temporal interest combined to make them wish those reports untrue. They were, therefore, prepared to question all testimony, and none but such as should be absolutely unquestionable would establish their faith. Accordingly it is wonderful to observe from how many sources testimony came to their relief. The *sense of light* furnished its aid;—they saw he was not in the tomb; and he was afterwards seen by different individuals of their number on as many as ten several occasions, sometimes in Jerusalem or its neighbourhood, and sometimes in Galilee: some of them saw him eat in their presence, wearing all the distinct marks of his identical body. They heard him speak, knew his voice, and followed him from Jerusalem to Bethany, listening to his instructions just before his ascension. They *touched* him,—putting their fingers into the nail-prints, holding his feet, and worshipping him. Their faith was also assisted by *testimony*,—they saw a vision of angels which said that he was a live; and by *memory*, for they afterward called to mind that he had often told them he would die, and on the third day rise again. To these we may add their frequent *intercourse and conversations* with him, during forty days, on various subjects which had mutually interested them before his

death. Under these circumstances how could they, how could we, avoid saying, he showed himself alive after his passion! How could they have spoken otherwise than earnestly, and "with great power!"

Their testimony was given "with great power," on account of the *impressive and beautiful consistency of their actions with their words*. Believing themselves to have "risen with Christ," they sought "those things which are above, where Christ sitteth at the right hand of God." "Their conversation was in heaven, from whence also they looked for the Saviour" to complete their transformation into his image. And "every man that had this hope in him, purified himself even as Christ is pure." They "walked in the fear of the Lord and the comfort of the Holy Ghost, and were multiplied." "God was merciful unto them, and blessed them, and caused his face to shine upon them, and hence his way was known on earth, his saving health among all nations." What is now wanted in the Christian church to give the gospel its great power and success, is, that believers should exhibit "the power of Christ's resurrection" in their lives and character—should be a "peculiar people," "near unto the Lord."

Their consistency, however, would have lost much of its beauty and effect had it not been uniform through their whole conduct, and universal among them all. The Christians of that period, unlike many of the present, did not esteem a desire to "follow the Lord fully" the shibboleth of a bigoted party;—"the mind of Christ" commanded their undivided reverence.

This standard of duty, applied as it was to *every case*, could not have been disregarded, we should think, in an ordinance of the gospel, perpetuating in the church the worship of the sacred Trinity, and expressly designed to commemorate those wonderful, and then recent events, the burial and resurrection of their Lord. The *confessedly primitive* rite, we presume, as sacred as any other part of the rite. As it was figuratively a believer's burial with Christ, and his rising again to newness of life, every act of administration proclaimed, "So your Lord was buried,—and thus was he raised again." No ceremony could be more expressive. To have changed the form, even though the *design* of the institution should in words be retained and announced, would have obscured its emblematical meaning; and do we not think it would then have been marked as proceeding from an ungrateful disregarded of that meaning, as well as of the authority of Christ? Indeed, we cannot believe it had entered the mind of any Christian, in those times of simplicity and truth, to mar the testimony of the church in an ordinance of such heart-affecting significance and solemnity. The reasons of the case, so far from being weakened, are rather strengthened and confirmed by lapse of time. As the sensible impression of other memorials has been effaced, so this appointed one should be preserved with the greater purity and care. What would be thought of an artist, employed to perpetuate on canvas some interesting events of his country's early history, who should draw indifferently any figures, without natural expression, arrangement, or descriptive effect: and, lest he should seem to have lost sight of the end of his art, should write, "This painting is designed to represent such and such events?"

Apply this to the change which has been made in the ordinance of baptism, and what should be the judgment of the pious and impartial mind?—An idea here presents itself truly affecting and painful to contemplate,—that to take away from the descriptive nature of the rite, (though it be, and we acknowledge it, done conscientiously,) is to take away so much from the force of that testimony, which God has left in His church, to the burial and resurrection of His only Son!

Thus did not the holy Apostles. They accompanied their verbal testimony with the expressive form of the ritual; and it was "with great power." So far as their practice has been preserved in the church, all experience has shown that, up to this hour, the same appointed mode, duly administered, is powerful and impressive still. When will the whole church of Christ agree thus to give significant and powerful testimony to the resurrection of the Lord Jesus?

Their testimony was with power from the sanction and effect which the performance of miracles and the operations of the Holy Spirit gave to it. "The Lord confirmed the word with signs following."

CHRISTIAN SECRETARY.

The Pentecostal effusion, with all the extraordinary gifts which accompanied it, was viewed as a divine testimony to the Saviour's resurrection, ascension, and session in heaven. The miracles wrought by the Apostles were distinctly referred to the same design and result. The Holy Spirit also, whose heavenly unction imparts all needful knowledge, added his demonstration and power; and on one day three thousand persons were converted by their testimony; and on another, as is thought by some, five thousand men.

And this is but a specimen of that wonderful success which in less than a century filled almost all parts of the then known world with the churches of the saints.

In review of this subject, let us, dear brethren, cultivate with more diligence and prayerfulness the views of these holy Apostles. O could our hard and fickle hearts receive and retain a faithful impression of that sublime and affecting original which our text presents, our private walks and our public assemblies would present a cheering aspect. Our faith would be confirmed, our zeal stimulated, our consolation enlarged, our ministrations directed, our success ensured, and "great grace would be upon us all."

STUDENTS PATRONIZING MISSIONS.

[We give place to the following with peculiar pleasure, because it practically demonstrates with what perfect good feeling Christian brethren of different denominations can labour together in the noble cause of Missions.]—*Ch. Watch.*

Amherst, Ms. Nov. 3, 1828.

Mr. Editor,—Enclosed I send you \$c, 50, being the amount of the proceeds of a Missionary field belonging to the Baptist Students in Amherst Academy. I will thank you to hand it to the Treasurer of the Baptist Board of Foreign Missions.

The circumstances attending this donation are interesting. For some years past a Missionary Society has existed in this institution, that has annually cultivated a field for Missionary purposes. This Society is composed of members of the Congregationalist and Baptist denominations, but the proceeds have heretofore been sent to the American Board. This year, however, an active Congregational brother, Mr. Alexander Parker, voluntarily offered the Baptist brethren a field near his house, of half an acre, which was accepted and planted with potatoes. He likewise gave his assistance until they were dug and sold. There was, also, a general turn-out of the other pious Students. The potatoes were sold to two of the professors in College for the sum I have remitted. This is a specimen of brethren of the two denominations in this flourishing Seminary. It augurs well for the cause of Christ.

Yours, &c. P.

REMARKABLE JEWISH SECT.

The New Baptist Magazine for April, 1828, contains a letter from M. Mayers, at Vienna, giving an account of a most remarkable sect of Jews in Poland, called Sabbatharians, from their founder Sabbathia Zewy, and also Soharites, on account of their veneration for the book of Sohar, the principal cabballistical work, and which they receive as the highest authority and word of revelation, to the prejudice of the Holy Scriptures, which are considered subordinate to the Cabballa, by many of which they are to be explained.

On their settlement in Poland, they declared their total rejection of the Talmud. They are distinguished for their strict morality and integrity, and only marry among themselves. They believe that Jews in vain expect the arrival or advent of a human Messiah, who according to their opinion, is to redeem them from their temporal captivity, exalt them above all other nations, and load them with riches and honours. But they believe that God himself will become incarnate, and appear in human form, to redeem them from those sins attached to all the human race since the fall of Adam. And not only the Jews are to be redeemed by him, but all who believe on him; those who remain unbelieving, however, will be consigned to eternal damnation. This remarkable sect of Jews, are very promising to go over en masse to the Christian church: one of them lately published a letter by way of appeal to his brethren, to embrace Christianity.

Record of Associations.

Salisbury, [N. H.] Baptist Association was held October 8 and 9, 1828, at the North Meeting-House in Ware. Introductory sermon by Rev. Baron Stow, of Portsmouth, from Luke xvi. 31. Rev. Nathaniel W. Williams was chosen Moderator, and Rev. Simeon Chamberlain, jr. and Rev. Michael Carlton, Clerks. There are in this Association, 20 Churches, 11 ordained Ministers, and 1296 communicants. 143 were baptized in the last year. The churches having the largest additions were those in Bow, Chester, Deerfield, and Portsmouth. Sabbath Schools and Bible Classes were recommended; and a vote was passed, requesting the Church and kind friends in Ware, who entertained the Association with much hospitality, to dispense

with the use of ardent spirits on the occasion. A Resolution was passed, recommending the Christian Watchman and American Baptist Magazine, to increased patronage. The Churches were requested to collect historical sketches of their rise and progress, and to forward them to the Secretary of the State Convention. The Churches were also desired, in their future letters to the Association, to give a sketch of the condition of their Sabbath Schools, Bible Classes, and Missionary efforts, in addition to their usual intelligence.

The Students at New Hampton Academy being on the increase, a plan was adopted, proposed by Professor Farnsworth, that the males in each congregation finish a room in the new building to be erected, and that the females furnish it.

The first Monday in January is recommended as a day of special prayer, for the out-pouring of the Holy Spirit upon the Churches, and that he would raise up and send forth more labourers into the gospel field.

Next session is to be held at Concord, N. H. second Wednesday in October, (14th) 1829, at 10 A. M. Rev. Ebenezer E. Cummings is to preach the introductory sermon, and to write the Circular Letter, and Rev. Michael Carlton, the Corresponding.—*Christian Watchman.*

NEW BRUNSWICK BAPTIST ASSOCIATION

Held its annual session at St. Johns, July 7 and 8, 1828. The introductory sermon was preached by the Rev. Daniel Harris, from Titus iii. 8. Rev. Joseph Clandall was chosen Moderator, and brethren Henry Blakeslee, and James Holman, Clerks. There are 30 Churches in this Association, 33 churches, 15 of which have no Pastor, 21 Ordained Ministers, and 3 Licentiates. Whole number of communicants, 2214; 167 of which were baptized in the last year. The churches in Brunswick, Freeport, and Bath, have the largest additions. This Association agreed on a division, and the new Association is to be called the Oxford Association, and will meet 1st Wednesday after the 4th in September. The Cumberland Association will meet at Freeport, the Wednesday following. The Circular Letter is on "praying the Lord of the harvest to send forth labourers into his harvest." Many valuable thoughts are suggested as motives to this duty.

The Maine Baptist Missionary Society met in Paris, Oct. 2, and made choice of Rev. Ransom Norton, President; Rev. John Haynes, Secretary; and Deac. Charles Barrell, Treasurer.

Trustees,—Brethren, John Tripp, George Ricker, Nathaniel Chase, Adam Wilson, Mark Harris, Cyrus Hamlin, John Bayley, Horace Seaver, Thomas Merrill, Gilbert Hathaway.

Monies received the present year, \$124,96.—*lb.*

ONONDAGA ASSOCIATION.

The fourth anniversary was held at New Haven, in Oswego county, N. Y. on the 1st and 2d days of October. The introductory sermon was preached by the Rev. J. Lathrop, from Heb. viii. 10, 11, 12. N. J. Gilbert was the Moderator, and brethren Thomson, and Joslin, Clerks.

This Association contains 20 churches, 12 Ordained ministers, and 1210 members.

Rev. Mr. Brown preached from Eph. ii. 10—after which, a collection was taken for Domestic and Foreign Missions. The death of Elder Upfold, the late Pastor of the church in Hannibal, received the respectful notice of the Association.—*N. Y. Bap. Register.*

GRAND RIVER ASSOCIATION.

The twelfth session was held at Perry, Ohio, Sept. 10th and 11th. The introductory sermon was preached by Rev. William Collins, from Matt xxviii. 19. Rev. Jacob Bailey officiated as Moderator, and Rev. J. Whelpley, as Clerk.

There are in this body 18 churches, 7 ordained ministers, 2 licentiates, and 761 members. Eighty nine have been received by baptism, the past year.—*Reg.*

A meeting of the Baptist Convention, for the County of St. Lawrence, will take place on the 3d Wednesday in January, 1829, at Parishville.

The General Conference of the St. Lawrence Association, will meet at Gorham, last Wednesday in February, 1829, at 10 o'clock, A. M.—*lb.*

MISSOURI BAPTIST ASSOCIATION.

A session of this Association was held on the 20th, 21, and 22d of September, at Fife's Creek Church, 15 miles N. W. from St. Louis. It sits every second year in this church. This church is the first Protestant Society ever organized west of the "Father of Waters" as the Indians mean when they say "Messuac-haspi," now corrupted into "Mississippi." It was formed it 1805. There is a Missionary System attached to this Association.

The introductory sermon was preached by Rev. John M. Peck, of the Rock Spring Theological Seminary, from Neh. ii. 18. From this passage and the context, Mr. Peck represented the captivity of Babylon, as prefiguring the dark ages of the Church—their return and rebuilding the temple, as setting forth the reformation from Popery;—the rebuilding of the walls 12 years after, as emblematical of the present efforts to spread the Gospel, and applied the subject to the condition of the Association, and called upon every Christian to arise and build. He depicted forth Sanballat, Tobiah, &c. as representing the enemies of the church;

sometimes assuming one ground, sometimes another; now openly hostile, now covertly so, but pretended friends.

We learn that God was pleased to use this discourse to commence a great work. The opposers of Missions, seemed confounded, and their consciences evidently pricked. Before night, it was perceived that the Lord was at work amongst the people. Next day, (Lord's day,) a large concourse assembled, amongst whom were young converts and old professors made young again, from the revival that commenced in the Western District of the Association, at its session last year. They exhorted, sung, prayed, and talked with individuals;—and the Spirit came down with power.—*lb.*

CUMBERLAND BAPTIST ASSOCIATION

Held its 17 anniversary at Paris, Me. October 1st and 2d. The introductory sermon was preached by the Rev. Adam Wilson, from John iii. 35, 36. Collection for Domestic Missions was taken of \$32, 35. Rev. John Haynes was chosen Moderator, Rev. Adam Wilson, clerk, and Rev. R. C. Starr, and Rev. E. Thresher, Assistant Clerks. There are in this Association, 33 churches, 15 of which have no Pastor, 21 Ordained Ministers, and 3 Licentiates. Whole number of communicants, 2214; 167 of which were baptized in the last year. The churches in Brunswick, Freeport, and Bath, have the largest additions. This Association agreed on a division, and the new Association is to be called the Oxford Association, and will meet 1st Wednesday after the 4th in September. The Cumberland Association will meet at Freeport, the Wednesday following. The Circular Letter is on "praying the Lord of the harvest to send forth labourers into his harvest." Many valuable thoughts are suggested as motives to this duty.

The Columbia Baptist Association held its ninth Annual Meeting at Nanjemoy Meeting House, in Charles county, Md. on the 21st, 22 and 23d of August, last.

The introductory sermon was delivered by Elder Samuel Cornelius, from Isa. iii. 3. From the Minutes it appears that this Association contains 18 churches, having seven ordained Ministers, and one Licentiate.

The additions, by baptism, were 68; and the number of members in the Association is 1641. The next meeting is appointed to be held at Little River Meeting-house, Loudoun county, on Thursday before the 4th Lord's-day in August, 1829.—*lb.*

The Aluemarle Association held its Annual Meeting at Maple Creek Church, Amherst co. Virginia, on the 16th of August last. It appears from the Minutes of the meeting, that the Association consists of 16 churches, all of which were represented with the exception of two; and that the number of members reported, was 1418. Among the messengers, were eight ordained Ministers and two Licentiates. No table of additions by baptism, or of dismissions, deaths, &c. &c. is given. The subject of the Circular Letter is the deaconship; and the next annual meeting is appointed to be at Ebenezer church, on Saturday before the 3d Lord's day in August, 1829.—*Rel. Her.*

The Columbia Baptist Association held its ninth Annual Meeting at Nanjemoy Meeting House, in Charles county, Md. on the 21st, 22 and 23d of August, last.

From the Connecticut Observer.

A KIND OFFER.

Extract from a letter dated July 22.

"A few weeks since, an agent from the Baptist Board or Association, passed through —, in this State, and called on the Committee of the Parish, (where good father—was once a minister, but is now broken down with age and infirmity, and is dismissed,) and told the Committee, that he had authority for saying to them in the name of the Board, in whose service he was employed, that if they wanted a preacher, they would send them one. If they wished for a solid man, they should have such an one: if they should prefer a popular man, they should have such an one."

From the Corresponding Secretary.

Hartford, Aug. 6, 1828,

DEA. SETH SPAULDING,

Dear Sir,—Permit me through you to address the Committee of your Church and Society on the subject of your request to supply you with preaching, the ensuing year. We understand from our Agent, the Rev. Seth Ewer, that he was authorized to make such request of us in your behalf. As to supplying you, we can at present only say, that we expect the Rev. —— September next: and that he will probably be ready to preach in such place as the Board of the Convention shall judge best. It should be mutually agreeable to you, and to him, we should be very willing that he should supply you.

We wish, however, to have it distinctly understood, that we are not willing to interfere with the regular arrangements of other Christian denominations. You have probably seen what appeared in the last "Connecticut Observer" relative to this particular case. It, as would seem from that "hint," our Agent has obtained himself or his suggestions in any manner upon your Society, we must utterly decline complying with the above mentioned request. Will you please to write me, immediately, whether the Rev. Mr. Ewer visited you unsolicited and unwilling for? Or was in any way too officious in proffering you the aid of the Convention in obtaining a preacher for you?

Yours respectfully,
BARNAS SEARS, Cor. Sec'y
of the Board.

DEA. SETH SPAULDING.

To the above letter, Rev. Barnas Sears, pastor of the Baptist Church in Hartford, and Corresponding Secretary of the Board of the Convention of Baptist Churches in this state, received the following reply from Dea. Seth Spaulding, Committee of the Congregational Society in Killingly. This letter is dated, Killingly, Sept. 8th, 1828.

DEAR SIR,—Your kind letter bearing date, August 6th, did not come to hand until Sept. 5th. In consequence of that delay, and concluding that Providence had interfered against our wishes; we have supplied our desk for some length of time with a *Baptist preacher*. If he should suit the people, how long he may continue with us, is uncertain—We however feel ourselves under much obligation for your kind and christian disposition to grant us assistance, and know not how soon we may need to tax your benevolence. We also feel ourselves under obligation of gratitude to Rev. Mr. Ewer, of whom I shall now write.—And 1st, was he too anxious for our spiritual welfare? I think not.—Wish it might increase. Did he spend the sabbath with us, and that by our request? He did. He was both *solicited* and *wished* for, and gave good satisfaction. Did he give information respecting the manner of obtaining a minister from your convention? He did—but not unsolicited—And I consider my first interview with him accidental.

Yours with respect,
SETH SPAULDING.
BARNAS SEARS, Cor. Sec'y of the Board.

The above notice of "A KIND OFFER" from the *Observer*, is a singular comment upon that charity, which is offended, because Baptists cannot consent to purchase, at the table of the Lord, the favour of men at the expense of the favour of heaven. We are surprised to see a tale of scandal thus publicly taken up by christian hands, and without examination, industriously circulated throughout the republic of letters, against a body of christian brethren, who are ardently engaged in disseminating the sacred principles of the Gospel of Christ. Is this the best employment that could be selected for a periodical, that is solemnly consecrated to the holy purposes of evangelical religion? We did for a long time, cover over the fault, and fondly hope, that whatever unsoundness of judgment was evinced by publishing without inquiry insinuations so base, there was at least sufficient soundness of heart, to regret the rashness of the deed, and correct the misstatement, whenever it should be proved such, both to the publisher and writer

The Salem Baptist Association, Ohio,

Met Oct. 4, at Rutland, Meigs county, Ohio. The introductory sermon was delivered by the Rev. M'Abey, from 1 John, v. 7.

Rev. Horace Parsons was chosen Moderator, and Rev. James M'Abey Clerk.

The Mahoming Baptist Association,

Was held at Warren, Trumbull county, Ohio, August 29, 1828.

Rev. Stephen Wood was chosen Moderator, and Rev. Joab Caskill, Clerk. The Association numbers 36 churches—1004 members; 307 baptized this year; total increase this year, 512. The Association is to meet next year at Sharon, Mercer county, Pa. on Friday preceding the last Lord's day in August, at two o'clock, P. M.

The East Fork of the Little Miami Baptist Association, held its session at East Fork Meeting-House, Clermont County, Ohio, on the 6th, 7th, and 8th of September, 1828.

The Introductory Sermon was by Rev. James Lyon, from Psalm iii. verse 8, first clause. Rev. Wm. Robb was chosen Moderator, and Dea. N. S. Johnson Clerk.

This Association numbers 16 churches containing 982 members, 195 baptized this year.

The next Association is to be held at Duck Creek meeting house, Columbia township, Hamilton county, on Saturday before the first Lord's day in Sept. next, at 10 o'clock, A. M.

It is a painful fact, that the whole body of christian disciples, are not agreed in regard to doctrine and practice; and it is no doubt our duty, in the spirit of christian forbearance, by fair discussion of conflicting opinions, to endeavour to elicit the truth. This may be done where the most cordial christian affection is cherished. But the warning voice of our common Saviour, should always be regarded, "If ye bite and devour one another, take heed that ye be not consumed one of another."

The following is the note referred to above, which was published in the *Connecticut Ob-*

CHRISTIAN SECRETARY.

by a communication officially written by a committee of their own persuasion. But we are unexpectedly and reluctantly compelled to put a worse construction upon the transaction. Yet would we most heartily rejoice to find ourselves mistaken. It appears that more than three months have elapsed since the editor of the Connecticut Observer was personally visited and made acquainted with the facts in the case. Afterwards the above letter exonerating us from the charge was shown him, and in return an expectation raised, that such a correction as men of honourable and christian feeling would think due, should be made. But as yet, we see no tokens of retraction.

We had thought, that we had fallen on better times; and that our free constitution had taken too deep root, even in the hearts of our Congregational brethren, to allow them ever again in their official Gazette, to call up the spirit of intolerance.

Once the laws forbid the propagation of truth in this state, except under congregational proscription. But we had supposed that these days of penalty and of blood had gone by, and that now, in Connecticut, the disciples of Christ might go every where preaching the word.

We have been pleased to witness the progress of improvement in the coloured population in this city, especially among those who are connected with the "African Union Religious Society." The meetings in their new and commodious house of worship are well attended, and the behaviour of the congregation is highly creditable to themselves. We hope to see the Society increase, until the congregation shall embrace the whole of the coloured population of the town.

The females in this Society have recently, under the direction of their preacher, Mr. Hayborn, organized a Society under the title of the *Harford African Female Assistance Society*; the object of which is, to afford assistance to such of their number, as may be sick, or enfeebled by age. Every well-wisher of our race must desire their prosperity.

MR. MONROE.

The papers state, that Mr. Monroe, late President of the United States, has been compelled, after a long struggle with his pecuniary embarrassments, to surrender his landed estate, and his home in Virginia, to satisfy his creditors, and is now houseless and penniless. And that he holds just and equitable claims against our government, whose faithful public servant he has been for more than fifty years, of more than sufficient amount, if duly adjusted and paid, effectually to relieve him from his embarrassments—Why is this?

LONDON, Oct. 9.

His Majesty, we regret to say, is still confined to his apartment at the royal cottage at Windsor. The affection in his extremities has abated favourably; but enticing as the weather now is, his Majesty is not permitted to risk the enjoyment of it in open air.

Friday, Oct. 10.—Since we heard what we published yesterday relative to the health of his Majesty, we have been distressed beyond measure by reports of a still more painful nature.

We hope, and we do believe, that they are untrue; but still, in the present feverish state of affairs, we think it would be well if the public were favoured with some official information on the subject.

There are no less than ten sail of the line making preparations for active service. Before another week passes five of these will be ready to sail, if not actually at sea.

A great excitement has taken place on the Royal Exchange this afternoon, occasioned by the numerous reports circulated on the state of political relations with Russia, and the state of his Majesty's health.

IRELAND.

The troubles of Ireland appear to increase.

Liverpool, Oct. 7.—The 67th Regiment of foot arrived here to-day from Manchester, and will embark to-morrow morning for Ireland.

The Irish.—For the last few days a considerable number of day patrol have been stationed around one particular spot near Oxford-street and the corner of George-street, St. Giles's, London, about which groups of Irish are constantly congregating. Their numbers have latterly increased enormously, but we will not pretend to say for what purpose the officers were placed there. Our readers may guess, and time will show.—*Morning Post*.

Reports says that the Cabinet are engaged in framing a bill for the emancipation of the Catholics. We hope this report may be true, for we are convinced that every day's news will more confirm the opinions which we have often expressed on the necessity of yielding the just claims of our Catholic brethren.

We trust too, that the measure now in course of preparation, may be a full and complete one,

for no other would release us from the agitation of the question. The Catholics might,

some years ago, have accepted with gratitude something short of absolute and unqualified emancipation; but that day has passed.—The whole population of Catholic Ireland is deep

impressed with the justice of their claims, and nothing short of justice will satisfy them.

In the mean time, we rejoice to perceive that troops are pouring into the North of Ireland,

for we feel assured that the tranquillity of that kingdom is more endangered by the intertemperance and blood-thirsty violence of the Brunswick Clubs, than from any other cause.

What does the Bishop of Down mean, by permitting one of his clergy to retain the power of administering the sacrament, after uttering a wish for the shedding of human blood.—*Lit'l Chir.*

Address of Mr. O'Connell.—Mr. O'Connell has addressed a letter to the people of Tipperary, in which, after thanking them for attending to their own and their country's true interests, by putting an end to the sanguinary factions which had prevailed so long amongst them, he, with great energy, and at great length, enforces the advice of the Association for the discontinuance of meetings which have no longer an object, but are mischievous in a high degree. He speaks of a plan for the pacification of Ireland, by which the people will be divided into clubs of about 120 each, and which he means to submit to the Association, when properly matured.

Outage on Mr. Steele.—On Saturday last

there was a meeting held in Limerick, for the purpose of instituting a Brunswick Club, at which there was a singular dearth of the gentlemen of property and influence in the country.

Towards the close of the proceedings Mr. Steele, the able, liberal, and influential advocate of his Catholic countrymen, who thought it his duty to attend the meeting as a member of the Association, was treated with the most ruffian violence in attempting to address the Chair, or rather on showing himself, and finally forcibly ejected from the room.

The excitement produced by this violence amongst the Catholics, was very great, but Mr. Steele, who preserved the greatest coolness, calmness and temper, throughout, succeeded by his entreaties and exertions, in pre-

venting any violent manifestations of the popular indignation. Mr. Steele, our readers are aware, is a Protestant and a magistrate.

Protestant Declaration.—This important document continues to receive the signatures of the most influential men in Ireland. At the head of the list is the Duke of Leinster, and his Grace is followed by four Marquises, thirteen Earls, five Viscounts, ten Peers, and a long roll of members of Parliament and gentlemen.

FRANCE.

The French government has freighted 60 merchants ships, of different nations, at Marseilles, to serve till the conclusion of the expedition to the Morea. Merchant ships are daily departing from Marseilles and Genoa, with provisions for the expedition.

GREECE.

The greatest activity prevails in the French arsenals.

Paris, Oct. 7.—It now appears decided that our troops will return from the Morea, after Ibrahim Pacha has embarked. This certainly is important, as it does away with all hostile views on the part of the French Government in the Mediterranean and in Egypt; it also proves that France continues in the greatest friendship with England.

From Alexandria they state that the French admiral had refused to ratify the treaty made by admiral Codrington, unless the fortresses of the Morea are put into the hands of the French army.

Advices from Alexandria state that the Greek slaves had been given up to the British Consul; and that the Pacha was equipping vessels to go for the Egyptian forces at Navarino.

An Irishman, proceeding from Albany to Whitehall in the stage, and who called his name M'Deane, was found dead in a field, at White Creek. He had left the stage when it stopped, in a fit of derangement, and wandered about for one or two days.

The steam boat Fair Star burst her boiler three or four weeks ago, on her passage from Mobile to New Orleans.

A shock and subterranean sound were perceived at Pottsville, Penn. on the 21st ult. and also at Belvidere, N. J. which are supposed to have been caused by an earthquake.

Two boats were carried over the falls at St. Johns, N. B. in one day, about three weeks since. One of them contained a negro, and the other a young white man—both of whom were lost; and nothing at the last accounts, had since been seen of their bodies.

Indian Improvement.—The Cherokee Phoenix states, that the number of Creek students at the Choctaw Academy Blue Springs, (Ky.) is about 30; who are all supported by the appropriation made at the treaty of Washington.

What's in a Name?—There is in this town, (says the Gloucester, Mass. Telegraph,) a person whose name reads the same backward and forward: we take the liberty of giving it on no other account but its singularity. It is Esrom Morse.—*Evening Gaz.*

Sickness.—Sickness is a sort of early old age; it teaches us a dulness in our earthly state, and inspires us with the thoughts of a future, better than a thousand volumes of philosophers and divines. It gives so warning a concussion to those props of our vanity, our strength, and youth, that we think of mortifying our selves within when there is so little dependence on our outworks.

William Penn—Friday, the 24th of October, being the 146th Anniversary of the landing of the immortal founder of Pennsylvania and his pilgrim associates, the memorable event was commemorated by the Penn Society at Philadelphia, with sentiments which its recollections were calculated to inspire.

John Jay, of New York, is the only surviving member of the first American Congress, of that of 1774. Charles Carroll, of Maryland, is the only one remaining of the Congress of 1776, that adopted the Declaration of Independence.

THE PRESIDENCY.

The Daily Advertiser of Thursday says—It seems certain that not more than 17 of the New York Electors chosen are for Mr. Adams, and probably not so many. His election must therefore be considered as lost."

Captain Basil Hall, was absent from England 15 months and 5 days, and travelled in that time 16,500 miles, viz:—by sea 7,675 miles, by land conveyance 3,588, and by steam vessels 5,237.

Small Pox.—The Pittsburgh, (Penn.) Journal of the 1st inst. says, "this disease is now raging to a considerable extent in this city."

Worcester Coal.—The experiments which have been recently made are fast dissipating whatever doubts might have remained of the goodness of the mineral coal dug in this town. Capt. Thomas has fitted up a stove for burning it in his bar room, where, for about a week past, he has not used a particle of any other fuel, and has had as handsome and as good a fire as we ever witnessed of either the Lehigh or the Schuylkill coal. Of those who have seen it, the most sceptical are entirely convinced. Arrangements are making for bringing it into more general use.

We visited the mine a few days since, and found that the opening had been carried into the hill sixty feet or upwards, at a descent of about 25 degrees. It is about 12 feet wide by 8 high. A railway is laid, on which the coal is drawn from the mine in cars, and carried to a place in loads of about 1500 pounds each.—Should the coal answer our present expectations, a railway will undoubtedly be constructed during the next season from the mine into the village, a distance of two miles, where it will meet a landing on the canal. The route for a railway is very favourable, having but a small ascent any part of the way.—*Mass. Spy.*

An infant son of L. Ammidown, jr. of Southbridge, (Mass.) recently lost its life by accidentally falling into a pail of boiling water which was prepared to wash the floor.

The Watch Crystal.—A manufactory of this article has been added to the business of our city, by Messrs. O'Leary, Bailey, and Smith.

Their glass is procured from the new works of Messrs. Price, Curlings & Co. We believe there is but one other establishment of the kind in the United States, which is located in Boston.—*Pittsburgh paper.*

CHRISTIAN SECRETARY.

venting any violent manifestations of the popular indignation. Mr. Steele, our readers are aware, is a Protestant and a magistrate.

Protestant Declaration.—This important document continues to receive the signatures of the most influential men in Ireland. At the head of the list is the Duke of Leinster, and his Grace is followed by four Marquises, thirteen Earls, five Viscounts, ten Peers, and a long roll of members of Parliament and gentlemen.

FRANCE.

The greatest activity prevails in the French arsenals.

Paris, Oct. 7.—It now appears decided that our troops will return from the Morea, after Ibrahim Pacha has embarked. This certainly is important, as it does away with all hostile views on the part of the French Government in the Mediterranean and in Egypt; it also proves that France continues in the greatest friendship with England.

GREECE.

The greatest activity prevails in the French arsenals.

Paris, Oct. 7.—It now appears decided that our troops will return from the Morea, after Ibrahim Pacha has embarked. This certainly is important, as it does away with all hostile views on the part of the French Government in the Mediterranean and in Egypt; it also proves that France continues in the greatest friendship with England.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

GREECE.

The greatest activity prevails in the French arsenals.

CHRISTIAN SECRETARY.

POETRY.

EVENING.

Abide with us, for it is towards evening, and the day is far spent.
 'Tis gone, that bright and orb'd blaze,
 Fast fading from our wistful gaze;
 You mantling cloud has hid from sight,
 The last faint pulse of quivering light.

In darkness and in weariness
 The traveller on his way must press,
 No gleam to watch on tree or tower,
 Whiling away the lonesome hour.

Sun of my soul! Thou Saviour dear,
 It is not night if Thou be near;
 You may no earth-born cloud arise
 To hide Thee from thy servant's eyes.

When round thy wondrous works below
 My searching rapturous glance I throw,
 Tracing out Wisdom, Power, and Love,
 In earth or sky, in stream or grove;—

Or by the light thy words disclose
 Watch Time's full river as it flows,
 Scanning thy gracious Providence,
 Where not too deep for mortal sense:—

When with dear friends sweet talk I hold,
 And all the flowers of life unfold;—
 Let not my heart within me burn,
 Except in all I Thee discern.

When the soft dews of kindly sleep
 My wearied eyelids gently steep,
 Be my last thought, how sweet to rest
 For ever on my Saviour's breast.

Abide with me from morn till eve,
 For without Thee I cannot live;
 Abide with me when night is nigh,
 For without Thee I dare not die.

Thou Framer of the light and dark,
 Steer through the tempest thine own ark:
 Amid the howling wintry sea
 We are in port if we have Thee.

The Rulers of this Christian land,
 'Twixt Thee and us ordained to stand,
 Guide their course, O Lord, aright,
 Let us do all as we have Thee.

Oh by thine own sad burthen, borne
 So weakly up the hill of scorn,
 Teach Thou thy Priests their daily cross
 To bear as thine, nor count it loss!

If some poor wandering child of thine
 Have spurn'd to-day, the voice of divine,
 Now, Lord, the gracious work begin;
 Let him no more lie down in sin.

Watch by the sick; enrich the poor
 With blessings from thy boundless store:
 Be every mourner's sleep to-night
 Like infant's slumbers, pure and light.

Come near and bless as when we wake,
 Ere through the world our way we take:
 Till in the ocean of thy love
 We lose ourselves in heaven above.

MISSOURI BAPTIST ASSOCIATION.

The eleventh anniversary meeting of this Association was held at Feefe's Creek Meet-house, St. Louis county, on the 20th and 21st of September, 1828.

Introductory Sermon by Rev. J. M. Peck, from Nehemiah ii. 17, 18.

Number of Churches 9. Ministers 5. Members 248.

The following History of this Association, which we find appended to their Minutes, will be read with interest, as it exhibits the watchful care of Divine Providence over the cause of Christ in its early struggles.

HISTORY OF THE MISSOURI BAPTIST ASSOCIATION.

It is familiar to many, and well known to all in this Association, that previous to the cession of Louisiana by Spain to France, and by the latter government to the United States, no religious sect as such, except the Roman Catholics, were tolerated in this country. Under considerable restrictions, Protestants were allowed to emigrate here, and receive grants of land, but were not allowed, by the laws of the Spanish Government, to form religious societies, administer ordinances, or receive the marriage benediction. They were required to have their children educated in the Catholic faith, and previous to admittance to the privileges of citizens, were examined in their belief as to the Christian religion, and mode of worship. In some instances, the Commandants and sub-officers who had charge of this business, to encourage emigration from the United States, would wink at their religious principles, and refrain from punishing, if they did not, indirectly, permit some degree of toleration in the enjoyment of religious privileges. Under a persuasion, that this country would become free, and invited by the fertility of the soil, and the donations of land bestowed upon emigrant families, a number of Baptists, and others, not of the Romish Religion, settled in Upper Louisiana, now Missouri, as early as 1796 and '97. Of the former, were Abraham and Sarah Musick, senior, Abraham and Terrill Musick, Jane Sullens, Sarah Williams, Mrs. Whitley, Mr. Richardson and his wife, all of whom lived in the bounds of what is now Feefe's Creek Church; and David Darst, Flanders Calloway, and William Hancock, and their wives, who settled on the north of the Missouri River. The Musicks', Williams', and one or two other families, emigrated from North Carolina, the rest from Kentucky. These all lived without church privileges for some years. The venerable and pious John Clark, then a Methodist preacher, used to come over the Mississippi from the American side, and preach at the houses of some of those religious peo-

ple, notwithstanding the restrictions of the Spanish Government. A Baptist by the name of Brown came into the country in these early times, but died in 1801, and Thomas R. Musick preached his funeral sermon. The preachers who by stealth, visited these people, were often threatened with the calabozas, (the Spanish prison,) for violating the laws of the land, but from the lenity of the Commandants, none suffered for their religion. In these times of restriction, Abraham Musick applied to one of the Commandants for leave to have preaching in his house. The Commandant, inclined to favour the American settlers secretly, but compelled to reject all such petitions openly, replied that permission could not be granted. "I mean," (saith he,) "that you must not put a bell on your house and call it a Church, nor suffer any one to christen your children, but the Parish Priest." Being Baptists, they had no use for the latter, and as to the former, these "back woods" people could easily find their way to the meeting without the sound of the "Church going bell." Thus they endeavoured to maintain the life of religion without many of its forms, for several years, praying that the Lord would open up a way for them to march in towards Mount Zion, in the faith and fellowship of the saints. Their little meetings were often refreshing to these weary pilgrims, shut out from the intercourse of the society of the godly, and the privileges of the Church, striving to worship God in spirit and in truth. In 1801, Thomas R. Musick made his first visit to these sheep in the wilderness. He found them scattered in these early settlements for twenty miles in extent, without any shepherd or guide, but the "Great Shepherd of Israel"—without Church fellowship, and hungering and thirsting for the bread of life. He visited all the families, and preached fifteen times in the space of about three weeks, during which he was repeatedly threatened with the calabozas, by the Spanish authorities, but these threats were never executed. In the latter part of 1803, he removed his family and became a resident in the country. He was the first Protestant Preacher who settled on the west side of the Mississippi. The country having come into the possession of the United States, no barrier to the free publication of the Gospel existed—no foreign magistrate deterred the Preacher from proclaiming salvation through the blood of the Cross—no fear of the calabozas compelled the Christians to assemble by stealth, as in former time.—Brother Musick strove to impress upon the scattered brethren to unite in church fellowship, and walk in the ordinances of the Gospel, but such was the effect of habit, and so scattered were the members, that they did not become a Church till 1805. It was in this year that the Feefe's Creek Church, the oldest in the country, was constituted by the aid of elders David Badgley and William James, from Illinois. This formed a rallying point for the Baptists in these parts, and in a short time, it was manifest that the Lord loved the gates of Zion. In 1808, this church became attached to the Illinois Association. Additions were made from time to time, until 1810, when an extensive revival, under the preaching of brother Musick, took place; during which, upwards of one hundred were baptized, some of which retain their membership in the Church—some have moved away—some are dead, and others excluded. In this revival, Lewis Williams, Seth Emmons, John McDonald, William Hensley, and Paul Whitley, were amongst the converts who became Preachers. Emmons was a native of Vermont, a man of strong and vigorous mind, exalted piety, and promising usefulness, but he lived but a short time. Three of the others are now out of society, and only Lewis Williams remains as a preacher.

During the earthquake in 1812, there was much religious excitement existing, but very little good fruit was produced.—The turbulence and confusion of the war in this country, produced the most disastrous effects. Some professions turned out badly, and for many years religion has been low, and the ways of Zion have mourned, because none came to her solemn feasts.

Cane Spring.—A small Church of this name was formed in what is now Jefferson county, in 1807, and a Preacher by the name of John Hendrickson officiated with them. Its members were few in number, and in a few years its name was blotted out.

Illinois Association.—The same year was memorable for the organization of the Illinois Baptist Association, from Churches on the east side of the Mississippi, including the last named Church, from this side. For ten years, this Association embraced all the Churches in Missouri Territory north of St. Genevieve.

Coldwater Church.—This Church commenced its name and existence, from Feefe's Creek, in the latter part of 1808, or beginning of 1809, as it is found on the records of the Illinois Association the latter year. It never attained to much extent in numbers, or influence, and finally, in 1819, dissolved: a part of St. Louis Church now occupies that district.

Negro Fork.—Was a small Church formed on the Merrimac, from members

that had belonged to Feefe's Creek, and others, in 1811. Always small in numbers, in a thinly settled country, and having but very occasional supplies of ministerial labour, it dwindled away, till in 1821, it was dropped from the minutes of the Association.

(To be Continued.)

ON THE DEATH OF CHRIST,

BY THE REV. ANDREW FULLER.

The extent of Christ's death, is well known to have been a matter of great controversy. For my part, I cannot pretend to so much reading upon the subject, as to be fully acquainted with the arguments used on either side. If I write any thing about it, it will be a few plain thoughts, chiefly the result of reading the sacred Scriptures. I think no one can imagine, that I am under any obligation, from the laws of controversy, to follow Philanthropia into a long and labored defense of the limited extent of Christ's death. All that can be reasonably thought incumbent upon me is, to treat of it so far as respects its consistency, or inconsistency with indefinite invitations. On this score, I might very well be excused from entering upon any defence of the subject itself, or answering the arguments advanced to the contrary. Whatever notice is taken of others will be rather in compliance with what has been done by my opponents, than in conformity to the laws of disputation.

I suppose P. is not ignorant, that Calvinists in general have considered the particularity of redemption as consisting not in the degree of Christ's sufferings (as though he must have suffered more, if more had been saved,) or in any insufficiency that attended them, but in the sovereign purpose of the Father and the Son, whereby they were constituted or appointed the price of redemption, the objects of that redemption ascertained, and the ends to be answered by the whole transaction determined. They suppose the sufferings of Christ, in themselves considered, are of infinite value, sufficient to have saved all the world, and a thousand worlds, if it had pleased God to have constituted them the price of that redemption, and to have made them effectual to that end.

Farther; whatever difficulties there may appear in these subjects, they, in general, suppose that there is in the death of Christ sufficient ground for indefinite calls and universal invitations; and that there is no mockery, or insincerity, in the Holy One in any of these things.

These views of the subject accord with my own. I know not but there is the same objective fulness and sufficiency in the obedience and sufferings of Christ, for the salvation of sinners as there is in the power of the Holy Spirit for their renovation: both are infinite; yet both are applied under the direction of infinite wisdom and uncontrollable sovereignty. It is allowed that the death of Christ has opened a way whereby God can, consistently with his justice, forgive any sinner whatever, who returns to him by Jesus Christ. If we were to suppose for argument's sake, that all the inhabitants of the globe should thus return, it is supposed not one soul would be sent away, for want of a sufficiency in Christ's death to render his pardon and acceptance consistent with the rights of justice. But great and necessary as this mercy is, if nothing more than this had been done, not one of the human race had ever been saved.

It is necessary to our salvation that a way, and an *highway* to God should be opened; Christ is such a way, and is as free for any sinner to walk in, as any highway whatever from one place to another; but considering the depravity of human nature, it is equally necessary that some effectual provision should be made for our walking in that way. We conceive that the Lord Jesus Christ made such a provision by his death, thereby procuring the certain bestowment of faith, as well as all other spiritual blessings which follow upon it; that, in regard to all the sons that are finally brought to glory, he was the *surety* or *captain* of their salvation; that their salvation was, properly speaking, the end or design of his death. And herein, we suppose, consists the particularity of redemption.

I think I might reduce all that is necessary to say upon this subject to two questions. First: Had our Lord Jesus Christ any *absolute determination* in his death to save any of the human race? Secondly: Supposing a determination to exist concerning some, which does not exist concerning others, is this consistent with indefinite calls and universal invitations? The discussion of these two questions will contain the substance of what I shall advance upon the subject; but as pretty much is required to be said, I shall subdivide the whole into four lesser sections.

(To be continued.)

ON THE HEAVENLY INHERITANCE.

From the New Baptist Miscellany.

Our knowledge of a future state is very limited. It is only sufficient to make us feel our ignorance. Of the localities of heaven we know nothing. Doubts are even entertained whether it be a *state* or a *place*. There are, however, in the inspired volume abundant intimations respecting its character.

One great difficulty which prevents us from forming an adequate conception of it arises from its surpassing glory. Every object with which our experience is conversant is low and mean in comparison with it; hence the properties ascribed to it are generally expressed in the negative form in contrast with the things of the present state. It is a world of spirits, and every thing connected with it is spiritual. Any figure drawn from the material system gives us but a faint, and often-times an erroneous, impression of its glories. There is likewise much of weakness in ourselves. We possess very limited faculties, which, clogged by a body of sense and impaired by sin, prevent us from obtaining that distinct view of heavenly felicity which a moment's clear vision would impart. But even in the unclouded light of eternity there will be an infinite space unexplored; an infinite portion of happiness in reserve, which the combined powers of created spirits can never measure.

The apostle Peter has characterized the heavenly state as "incorruptible, undefiled, and fading not away."

It has neither an inward principle of decay, nor can there be an external cause of destruction. Every representation we have of it in Scripture is under the most substantial and abiding forms.

John saw it in vision, and describes its foundations as "garnished with precious stones; the wall of the city was of jasper and the city of pure gold." Every thing earthly is composed of decaying elements. The realms of nature present but one vast scene of ruin and decay, but the heavenly inheritance cannot be impaired. In those regions of spirit the angel has declared that "time shall be no longer." Her moulder hand shall not be seen on the walls of the new Jerusalem; "the sun shall not smite by day nor the moon by night; for the glory of the Lord doth lighten it, and the Lamb is the light in the midst thereof." It is a city which hath foundations. Earthly cities are subject to the elements, and are sometimes overthrown by the violence of human passion. Where is Babylon, that queen of cities, with her embattled walls and brazen gates? She is a "dwelling of dragons and a desolation for ever." But it is not Babylon alone. How many cities once thronged with the cheerfulness of youth or the venerableness of age were but *are not!* The very frame-work of this globe is hastening to decay; the leprosy of sin has poisoned the material world, nor can it be cleansed until it be destroyed. "The whole creation groaneth and travaileth in pain together until now," and there is a period approaching when the earth and all that is therein shall be burnt up, and the visible heavens shall pass away with a great noise; but the heaven of heavens is the city of the living God, the temple of his holiness, the throne of his majesty. He has laid the foundation on the everlasting hills, and raised a superstructure of imperishable materials.

The principle of incorruption not only attaches to heaven as a place, but it characterizes all its enjoyments. The happiness of redeemed spirits is pure, and does not admit of alloy. The mercies of God on earth are fraught with the materials for making mankind happy; but they are corrupted by corroding care, by anxious jealousies, envyings, strifes, and selfishness.

But in heaven happiness is full and complete; the object enjoyed is inexhaustible and eternal, and therefore secures the mind from any fearful anticipation of losing it. As our future blessedness will arise from consciousness of the divine approbation, from the outgoings of that complacent delight which God will ever take in beings whom he has made happy and happy, so our felicities will not admit of diminution; our tide of enjoyment will know no ebb; for we shall become more like God; and as we partake more largely of the divine nature, so shall we have greater freedom of access to those inexhaustible springs of happiness which are treasured up in deity.

On earth we are the subjects of disease and the victims of death. Did we possess the highest pleasures of the present state, it would be but for a season. We are crushed before the moth. "Pestilence walketh in darkness and destruction at noon-day." In every garden of delight is placed a sepulchre. We can say with Job to corruption, "Thou art my father, and to the worm thou art my mother and my sister;" but when we put off the garb of mortality we shall be clothed upon with incorruption and life. Not only will heaven and its felicity be indestructible, but its inhabitants will be fitted for the endless fruition of its joys.

Their capacities of enjoyment will be permanent as the sources of their happiness. Every redeemed spirit is an everlasting monument of him who hath "spoiled principalities and powers;" to him who hath "destroyed the power of death;" who from the ruins of our earthly tabernacle will raise a heavenly temple; and from the elements of mortality and corruption will remould a body impervious to every evil influence, only accessible to pleasurable and holy feelings, and endued with a principle of incorruption and immortality.

The Directors pledge themselves to issue policies on as favourable terms as any other office in the United States; and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public.

W. M. W. ELLSWORTH, President.

THOMAS C. PERKINS, Secretary.

Heaven is a state of perfect purity. It is not simply a theatre for the display of the divine glory; or a scene over which God is pouring the splendours of his own perfections; but it is a temple where holy and spiritual worship is performed by all the ranks of intelligent creation. There, there will be no sin to mingle with our devotions, but every creature will be imbued with holiness. The saints will be clothed in white; they will be "holy even as God is holy." Philosophers have discovered spots in the sun; but the most acute observation, comparing it with the strictest standard of moral purity, will never detect a blemish in the varied characters of heavenly society. There will be no unhallowed passion to indulge, nor any sensual appetites to gratify. The body will not forever be putting in its plea for indulgence, nor arrest the soul while she ranges through the manifestations of uncreated mind. The worship of heaven will experience none of the interruptions we so much deplore on earth. Its nature will, in many important points be materially altered. Many of the graces of the Spirit which now adorn the Christian character will have no exercise in heaven. We shall see God. Faith will be swallowed up in vision: hope will terminate in fruition; but love, which gives to both all their moral excellence, will be "perfect and entire, wanting nothing."

Every communication from God to man in the present state is perfectly holy in its nature; but there is a perpetual struggle with the powers of darkness, a conflict between the flesh and the spirit, and before we have yielded to a holy purpose, it is mingled with inferior motives, which destroy the singleness of heart which is requisite to perfect obedience. Now, in heaven we shall experience a larger measure of divine communications without its having to struggle with any adverse powers, for it is "the mountain of the Lord's holiness, into which nothing that defileth, or that maketh a lie, is permitted to enter." What effect this freedom from temptation, this secession from toil and conflict, will have upon our spirits we cannot tell; but who can doubt that the result of such advantages will be to make the religion of heaven as much surpass the devotions of earth as the splendours of the meridian sun are superior to the first intimations of returning day! Peter distinguishes the new heavens and the new earth from that which will have passed away, by its *holy* character. "We look for new heavens and a new earth wherein dwelleth righteousness." As if the small portion of it that exists in the present world did not deserve the name; or rather, identifying righteousness with its subject, earth is not its home; it is lost to this world with the departing breath of its possessor. Oftimes it is hunted by the guilty passions of man like a partridge upon the mountains; but it finds no resting-place until it has winged its way to fairer climes, wherein it dwelleth, not as a wayfaring man, who tarrieth but for a night; but as the presiding spirit of the country, as the prevailing temper of its inhabitants: as the glory of the place and beauty of the land.

NEW-YORK AND HARTFORD STEAM-BOAT LINE.

The OLIVER ELLSWORTH, Capt. Thos. Stow. The MACDONOUGH, Capt. LUTHER SMITH.

PRICE OF PASSAGE, \$5 00

THESE Boats having been thoroughly repaired, and put in the best condition, have commenced their regular trips between New-York and Hartford, and will continue to run through the season on the following days

The Oliver Ellsworth will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

The Macdonough will leave Hartford, WEDNESDAYS and SATURDAYS, at 11 o'clock, A. M.; and New-York MONDAYS and THURSDAYS, at 4 o'clock, P. M.

Passengers will be received and landed at the usual landing places on the River.

Stages will be in readiness on the arrival of the Boats at Hartford, to forward passengers to Massachusetts, New-Hampshire, and Vermont.

CHAPIN & NORTHAM, Agents

Hartford, March 8, 1822.

THE

PROTECTION INSURANCE COMPANY.</div